

MISCELLANEA.

An Unpublished Scottish Lullaby.—Not long ago the following lullaby was found by a friend written on the fly-leaf of a book, bearing the date 1801. It was in the thin, sharp-pointed handwriting used by ladies at the beginning of the century, and probably belongs to the end of the last century. Mr. Thomas Davidson, who is so well versed in Scottish folk-lore, to whom I have shewn it, has never seen anything like it in print, but fancies that it is literary rather than traditional in the strict sense. However that may be, it well deserves to be recorded in FOLK-LORE, for the name of "Wullie Moolie", as the appellation of a bogle, booman, or bugbear, must surely be traditional, though I am unable to throw any light upon it.

"The Boomen¹ and Maukins are scourin the steep,
The puir wee bit mousie's nae mair at her ease,
For the howlet is scrieghin amang the lane trees,
But ye'll sleep my luvellie, Hushe, Hushe and baloo,
And I'll keep the Boomen frae medlin wi' you.
Wheesh there, Wullie Moolie, Hushe, Hushe noo my pet,
Hear, Hear how he's jinglin the hesp o' the yett,
He'll be here in a jiffie, Hushe, Hushe now my dear,
For queyt sleepin babies he winnae come near,
Gae 'wa ugly Wullie, my bairnie I'll keep,
Ye dinna tak wee yins wha'll cuddle and sleep,
Na! Hushe and baloo babie, Hushe and baloo,
There's nae Wullie Moolie sall ever get you."

JOHN ABERCROMBY.

Scraps of Folklore, collected chiefly in Berkshire.

DEATH OMENS.

A bat coming into the house is a sign of death.

"If the bat pitch on you, you are the one to die."

When the bees swarm, if they settle on a piece of dead wood, it means a death in the family.

¹ A common name for a bogle or scarecrow in the Lothians. Maukins are witches in the form of hares.

If a corpse does not stiffen there will be another death in the family within three months.

If the eyes will not close, it is looking for another.

A screech owl hooting near the house is a sign of death.

If there is blossom on the apple tree at the same time as fruit, there will be death in the house within the year.

If a body lies over Sunday, there is sure to be another death in the village (before long is implied). (My informant "knew of many such cases".)

Bladders in coal are a sign of death ; they are called "coffins".

"Winding sheet" in the candle is sign of death. (Said to be general by people from other places.)

A robin coming into the house is a sign of death. (Bath.)

MISCELLANEOUS SUPERSTITIONS.

A cat sitting with its back to the fire is a sign of frost.

A cat washing behind its ear is a sign of wet weather.

"Cock crowing, going to bed,
Get up with a wet head." (Sign of rain.)

If you wash on a Good Friday, the suds will turn to blood. (Believed firmly, in youth of my informant—a farmer's wife, about sixty years old—by ignorant labouring people, who took no other notice of Good Friday.)

When the clock strikes twelve on Christmas Eve, the rosemary blooms, and all the oxen stand up and low.

If you put on a garment inside out, never take it off to turn it, or you will lose your way before the day is over.

Never wear new shoes to get married in.

If a farmer cuts a candle in two, something will go wrong with the cattle.

If the cock crows at the door, it is a sign of a stranger.

Three candles burning at once, sign of a wedding.

A new-born babe must be carried upstairs for it to rise in the world ; if born at the top of the house, it will do if the nurse stands on a chair with it.

It is unlucky to sit under a walnut tree.

If you kill a robin (if it dies in your hand), your hand will shake all your life after.

At Longcot (Berks) a friend of mine has to put the savings of some of the men into the P.O. savings bank for them in her own name, because, though able to write, they cannot be induced to sign their names.

- Never poke a person's fire till you have known them seven years.
(Claimed to be general by people present.)
Meeting anyone on stairs sign of quarrel before night. (Ditto.)
Two spoons in sugar, or in one cup, sign of a wedding. (Ditto.)
A loaf coming apart in your hand sign of a parting. (Ditto.)
Very unlucky for the bride or bridegroom to come back when
started on the honeymoon. (Ditto.)
Crossed knives mean quarrel in family. (Ditto.)
Unlucky to have hair cut when moon wanes. (Ditto.)
If you turn your bed on Friday or Sunday, you turn away your
lover. (Ditto.)
Fall upstairs, sign of wedding. (Ditto.)

Stir the fire with the tongs stirs up anger. (Somerset.)
To cut the nails on Friday brings very bad luck. (Somerset.)
If you dry a letter by the fire, the answer will bring you bad news.
(Told to my informant by one who had lived long in Yorkshire, and said
by another person to be well known to be "unlucky" in Lancashire.)

In Cornwall, a friend tells me, they say "if a baby does not scream
when baptised, the devil has not gone out of it", so they pinch it to
make it scream.

A clergyman told me the following: "An old woman" (in Bristol,
I believe) "told me there was a charm against toothache in the Bible.
I expressed my surprise, but she assured me it was so, so I told her
I should look. Next week I told her I could not find it anywhere, so
she said, 'Yes, that's just it; it's there certainly, but the more you
look the more you can't find it, that's how it always is.'"

The same clergyman told me the following: "Within the last
thirty years there was a White Witch at Teignmouth (S. Devon).
This White Witch was a man. When people went to him for advice,
they took a live white duck as an offering. One old woman at Tor-
cross, whom I knew well, whose husband was ill, said, 'I know what's
the matter with him; he's "oversee'd", that's what he is', and she
walked to the White Witch at Teignmouth with a duck, to have her
husband unbewitched. I knew of this being done by different people
(one man who is alive now was one). The office of White Witch was
hereditary. This man's father was White Witch before him."

ISABELLA BARCLAY.

Modern Greek Birth-Customs.—A Greek lady of Salonica supple-
ments the information in Miss Garnett's *Women of Turkey and their
Folk-lore* (Christian Women, pp. 69 *et seq.*) respecting the birth-customs
she observed in the Greek community, as follows:—

When the baby is born, the third day the bed is arranged, the lady

and baby dressed to receive visitors, and the lady should put on all her jewels, in order that the visitor may be first attracted by the jewels, and so her first remark may not be a personal one, as "How well you are looking", etc., as such a remark brings the evil eye. For the same reason a brush is hung over the bed, and small coins, sequins, or a piece of garlic, are attached to the baby's cap, and a visitor's first greeting to the baby is to spit upon it. During the first forty days, the lady is not allowed to talk aloud after sunset until the following morning, and no one is allowed to enter the room of the mother, if the person or persons in attendance upon her leaves the room for any purpose she may not re-enter it. When anyone has small-pox, the patient is not isolated, but every visitor brings small pieces of pink sugar stuff, which they place under the pillow of the sick person, saying, 'γλὺ βίας!'

(Communicated by Miss Nutt.)

Folk-lore Jottings from the Western Counties.—(1) While living as a child at Dinder, in Somersetshire, between the years 1866 and 1867, I remember hearing it said by a woman-servant, who came, I think, from no great distance, that (perhaps with the preface, "they say") if you go up Masboro' Castle (the highest point of the Mendips) on Easter morning, *you will see a lamb in the sun.*

(2) At East Knoyle, in Wiltshire, where I lived from 1869 to 1872, there is, or was, in a field at the foot of the chalk downs, a large irregular stone or rock, of which it was said that there was as much below ground as above, and that many horses had been employed in a vain attempt to remove it. A labourer working in the garden of Knoyle House, once told me, "they do say as Old Nick dropped it there, when he was carrying it to build Stonehenge."

(3) I recollect, when a child, hearing two maid-servants speaking of Gloucester Cathedral, and one of them telling the other that it had never been finished, and never would be, or it would go to the Roman Catholics. A servant in the house where I am now living, an intelligent and trustworthy Yorkshirewoman, tells me that the same thing is said of York Minster. "It was once in the hands of the Roman Catholics, and when it was finished, if all the scaffolding was ever taken out of it, they would get hold of it. That was the understanding."

(4) In the interests of science, as of justice, it is sometimes necessary to repeat impolite remarks. In August 1888, I was lodging at Church Stretton, in Shropshire, accompanied by an intimate friend who was in the habit of resorting for a morning bathe to a small sheet of water beside an unfrequented foot-path leading to the hills of the Longmynd. One morning, as my friend was standing in naked

majesty at the water side, with his back to the path, a country fellow came by. "Morning", says the latter, "Morning", replies my friend. "I shall have luck this morning", continued the countryman. "Why so?" the other inquires. "Because I've seen your backside, leastways that's what they say about here."

GREY HUBERT SKIPWITH.

Hop-Scotch at Simla. (Extract from a letter to Mr. J. G. Frazer):—"You are interested in the world-wide prevalence of Hop-Scotch. I was interested to-day to see in the street of Sanjaoli, a minute village near here, two boys playing what was evidently a form of the game. I did not watch it long enough to make out the details, but all the essentials were there—a diagram scratched on the ground, the player hopping on one foot, and with that foot kicking something—I think it was a small pot-sherd—from one compartment to another. I could not discern the exact figure of the diagram.

There is an annual fair at Sipi, a few miles from here, which took place the other day. There was a curious religious ceremony going on when we were there. There was a square box, perhaps two foot cube, with a domed top. On three sides of the box there was a head and shoulders of a female figure, to the fourth side a black Yak's tail was attached. The box was fixed on two poles, for carrying on men's shoulders, and from it there hung long heavily-pleated petticoats nearly to the ground. Four men supported the poles, and each man carried an axe in his right hand. They danced round with a springing, rhythmical step, to the music of drums and a pipe. This performance went on for hours, and was said to avert ill-luck from the fair. It was also said that the image (if so one may call it) was brought from a place sixty miles away; and that it was not allowed to be set down on the ground while on the journey. Relays of men carried it, without stopping all the way. I don't know that this is of any particular interest, but one never can tell.

The object of the fair is mainly matrimonial. The men purchase their brides—and I was told, but I did not see it, and will not vouch for it—that in some cases it is the custom for the purchaser to pursue and catch his bride after the purchase has been concluded."

H. BABINGTON SMITH.

Widow Carrying Hay Inauspicious.—Mr. Harold Littledale, Principal of the College, Baroda, writes as follows under date of 27th Oct. 1894:—"The following extract from a letter I have received will illustrate the reality of Indian beliefs in lucky and unlucky omens. The writer is a Guzerathi Brahman, a graduate of the Bombay University.

He wrote to me some time ago asking me to recommend him to a friend of mine, Col. J., for a post in his office, and said he would call at my house next day. I was not at home when he came, and he wrote a few days later deploring his bad luck in having missed me, but ascribing it to a bad omen that he had had on setting out. I wrote to ask him what the omen was that caused his misgivings of success in his undertaking. This is his reply. The omen is a well-known one, but it strikes me that you may care to have a practical example of its vitality to-day :—‘As for the omen, I met with a *widow* carrying a *bundle of hay* on my starting. The meeting of a widow is believed to be inauspicious ; and this was further aggravated by the circumstance of her carrying *hay*, as this, too, is deemed inauspicious.’”

Jottings from Easingwold, Yorkshire (communicated by Mr. F. York Powell).—1. Round this part, and notably at Coxwold, a village seven miles from this, I am told it is customary for a baby to be given an egg and salt to take away the first time it enters a neighbour's house. People are sometimes very angry if this is omitted.

2. “The Lucky Bird.” The first man that comes to the house, if he be fair, especially if he has a red head, brings luck ; if he be dark-haired it is unlucky. This was so much observed in the Bradford and Huddersfield district that a red-haired man was sometimes hired to come round.

3. Here is another version of the “Lucky Bird”, told by John White. I omitted to insert New Year's Day in the West Riding version as the day on which it is customary there.

John White, when a boy, used to go round as a Lucky Bird. His hair was a dark brown. He started as early as 3 A.M., and got 1s., 6d., or never less than a 4d. piece at each house, and was not allowed in the house unless he bore with him a piece of holly or something green. It was considered very unlucky if a woman was the first to enter the house on either New Year's Day or Christmas Day. In the other version, a woman or black-haired man are unlucky.

4. Robert Lawson of Thirlby, a small village at the foot of the Hambleton Hills, was known to the father of our carrier, John White. When trying to bolt a badger into his bag near the Fairies' Cave in the Hambleton Hills, the bag was drawn tight, and, as usual, he threw it over his shoulder without further examining it. He had only gone a few yards from the hole, when he heard a small voice saying :

“Have you seen out of my little pee pee
Pee pee with an e'e (eye)?
Have you seen out of my little pee pee,
Pee pee with an e'e?”

And the thing in the sack answered :

“A’s upon Lob Lowson’s back gaaing ti Thirlbee,
A’s upon Lob Lowson’s back gaaing ti Thirlbee.”

Whereupon he threw down the sack and ran home as fast as he could.
“He’d gotten a fairy i’ t’ sack.”

5. The carrier has promised me any stories that occur to him. He gave me the following crow’s ditty, as known in this neighbourhood :

CROWS’ DITTY.

“Gowa ! Gowa !
Whea teea ? Wheea teea ?
Bagby Moor, Bagby Moor (below Hambleton Hills).
What ti dea there ? What ti dea there ?
Seek an au’d yeo, seek an au’d yeo.
Is she fat ? Is she fat ?
Glorr ! Glorr ! Glorr !”

THRUSHES DITTY (*incomplete*) as told by my gardener.

“Coom here ! Coom here ! Coom here !
Billy Linfoot ! Billy Linfoot !
Coom back ! Coom back ! Coom back !” etc.

The rest I hope to get. It is the tune the thrush whistles and talks.

“The sparrow says, Jim ! Jim ! Jim !
The chaffinch, Pink ! Pink ! Pink !”

HUGH C. FAIRFAX-CHOLMELEY.

Mile Hill, Brandsley, Easingwold.

Wiltshire Jottings (communicated by Mr. W. E. Mullins, of Marlborough College).

“Bully, Bully, Snaager,
If the doos’nt putt out thy girt long hanns
I’ll putt the up in chimley carner.”

(The above is a snail rhyme.)

THE 5TH OF NOVEMBER.

“This is the day. That was the night,
When Papists did conspire,
To blow up King and Parliament
We dreadfull gun-pow-dire.”

High Street, Potterne, Devizes.

S. SMITH.

Guy Fawkes at Ramsgate.—The notes in the March number of *FOLK-LORE* on "Guy Fawkes on the South Coast", bring back to my memory that some fifty years ago it was a custom at Ramsgate to eat certain specially-prepared cakes on November 5th. They were like muffins as to size and shape, and were cut open for the reception of some treacle to be eaten with the cakes. At the same town boys personated Guy Fawkes, and not lay figures, as is usual in most places.

J. LEWIS ANDRÉ.

Burial of Teeth with Body in Cornwall.—An aged woman, known in the village as old Fanny, died at Mawgon, in North Cornwall, nine years ago. Mrs. Perrin, the Rector's wife, wrote a touching little account of her, called *Told for a Memorial*, which was published, I believe, by the Religious Tract Society. Fanny was a devoted Churchwoman, and took great interest in Foreign Missions for which she saved out of her scanty pittance. But she firmly believed that every tooth she possessed (she preserved all she lost in a box for the purpose) must be buried with her against the Day of Resurrection. She exacted a promise from the good clergyman and his wife that the teeth should be placed in her coffin. Mrs. Perrin told me the story herself, and regretted that most unfortunately she and Mr. Perrin had chanced to be travelling at the time of Fanny's death, and that they had not been in time to fulfil their promise about the teeth. Fanny firmly believed that her resurrection body would not be perfect without the teeth, as far as I could make out, but I had the impression that there was a special virtue in the things themselves. Excuse my troubling you with this story of the old Cornish woman, but I thought it might be of interest.

8, Balcombe Street, Dorset Square.

ROSAMOND VENNING.

Folk-lore Items from Český Lid, iii (Prag, January 1894).

P. 212. Village costumes, with pictures.

230. Going from house to house with the Mummie Girls (*Lucka*, pl. *Lucky*). Three to six girls of 12-14 years are clothed in white, their faces covered in a thin veil, to keep their faces from being seen and themselves from seeing. One holds a child swaddled up, the second has rags or a scrubbing-brush, the third a birch, the fourth a basket or bundle of apples, the fifth a brush for whitewashing. With them goes a sixth dressed up as a priest, holding a book and a sprinkler. They come quietly and unexpectedly in the twilight, into a room. They give greetings, but these are unintelligible. The nurse finds a stool, and sits upon it, taking the child in her arms and imitating its

cry. She with the scrubbing-brush kneels down and rubs the floor. The one who holds the whitening-brush stands by the wall and pretends to whitewash. The girl with birch and basket looks for children who are unwilling to say their prayers, and forces them to pray, threatening them with the brush. When the children have learnt to pray better, the girl takes from her basket some apples, nuts, or sweeties. For mother and father she has a bottle of good brandy to offer them. Meanwhile, the priest blesses and prays. If it happens that a girl is washing things, then they all help. Woe to those women who are plucking feathers or weaving when the maids come in! They blow all the feathers away. If a girl is spinning, the *Lucka* takes the distaff and spins away with it. If they come into a room where young bachelors live, they turn all their attention to them, and their first care is to drive them all out.

When they have done their visit, they go softly away again. All the girls who have been disguised as *Lucky* are hard to recognise. They all, and the priest, wet their faces, and then blow a handful of meal over it, that they be not known of any.

(A picture is given of these folk in a cottage at their deeds.)

243 ff. Painted houses in Moravia (pictures, and details of the decorations).

256. Picture of peasant man in costume.

257 ff. Local pottery, with pictures.

W. H. D. ROUSE.

Folklore Items from *North Indian Notes and Queries*, vol. iii.

FOLK-TALES.

254. *Lal Bahu, the Red Wife*.—How the jackal tricked the alligator.

255. *The Sparrow and the Shell*.—She takes in a dog, and saves her life.

256. *The Rajah and the Musahar Girl*.—Catches a fairy by taking her garment while she was bathing. Talking birds.

257. *Princess Phalandē*.—Snake's jewel. Wicked stepmother; faithful animal; princess transformed into a bird that weeps pearls and laughs flowers.

258. *The Princess and the Cat*.—(Cinderella: Cap-o'-Rushes type.) She has a pet cat, which is so jealous that he will not let her husband take her. She puts on a *skin coat*, and flees into hiding. She takes service in her husband's house as a kitchen wench. The Prince recognises her, and eventually kills the cat.

259. *What's in a Name?* The point of the story may be gathered from these words: "Immortal I saw 'dead; wood upon Beauty's

head ; Luck begging alms ; Goldie a broken-down ox." [This is *Jataka*, No. 97.]

260. *The Cow and the Tigress*.—They are friends ; each has a young one. The cow gives its calf a cup of milk ; "as long as it is unchanged all is well with me." The tigress kills her ; at once the milk *changes into blood*. The cub and calf live together ; when calf dies, cub leaps upon its pyre. *Two bamboos grow from the ashes*. Men cut them ; from one flows milk, from the other blood. The ground is dug away, and two beautiful boys appear. [A pretty tale.]

261. *The Best Thing in the World*.—(Sarcastic.)

262. *The Mischievous Boy*.—(Rather funny.)

288. *Mr. Knowall*.—(See Clouston, *Pop. T. and F.*, ii, 413 ; *Katha Sar. Sag.*, tr. Tawney, i, 272.)

289. *The Lady who became a Cat*.—One-eyed bridegroom. Sesamum used in transformations.

290. *The Opium Eater and the Demons*.—One-eyed demon. "Blackhead" is the demons' name for man.

291. *The Wisdom of Birbal*.—Quips and quirks.

292. *The Kingdom of the Mice*.—Mouse delivers a camel by nibbling through his halter, and wins his devotion thereby.

295. *The Wily Tortoise*.—Gives a ruby to a fowler that he may let go a bird ; the man refuses when he gets it, and asks for another. "Show me the first", says Tortoise, "that I may see whether they match." The fowler produces it, and down dives our Tortoise with both.

297. *Rajah Bhishma and his Son*.—He sleeps on a rock ; a woman sits on the same place and becomes pregnant.

325. *The Height of Laziness*.—The editor quotes Grimm's *Three Sluggards*, No. 151.

326. *The Lusty young Buffalo*.

327. *The Four Pieces of Good Advice*.—Editor compares *Folk-Tales of Kashmir*, p. 32. (A snake sucks out its own venom. I have met with this in the *Jataka* book, but cannot now find the reference.)

328. *The Prince who became a Kol*.—Taboo against going to the south. Bathing in a tank causes transformation. Talking bed.

329. *How the Sādhu went a-thieving*.—The dolt blows his sacred conch in absence of mind while he and a thief-gang were at work.

330. *The Tale of Tismar Khan*.—How a foolish man won his way by luck. Kills thirty flies, and calls himself the Slayer of Thirty. Frightens a tiger by a simple phrase which the tiger misunderstood, and so forth. [Compare Grimm, No. 20, *The Valiant Little Tailor*.]

334. *The Physician and his Son*.—A droll.

370. *The Half-Married Daughter of the Gardener*.—Introduces the Master Thief type, and the Ring of Recognition. At the ceremony, they walk round the fire.

371. *The Elixir of Youth*.—An old man made young by eating black rice ; but how it came to be black deponent saith not.

372. *The Two Liars*.—A droll.

373. *The Merchant's Virtuous Daughter*.—A bald variant of the persecuted heroine, from Mirzapur.

374. *The Foolish Ahir*.—How he saved the house from robbers by singing foolish things. The story lacks point.

375. *The Raja and the Snake*.—Told to avert the ill-omen caused if one sneeze at the beginning of a journey or piece of business. Draws an edifying moral.

376. *The Prodigal Son*.—At the end "he stayed at home and never more disobeyed his women folk."

378. *Judgment of Solomon*.—An exact parallel (Mirzapur).

413. *The Princess of Karnalpur*.—How a very stupid prince wins his wife. The doors are marked as in Ali Baba. Women are made to pass through fire to prove their innocence. The princess gets her paramour to jostle her in the crowd, and then swears she never touched any man save that fellow. (The last trick is also found in *Jātaka*, No. 62, and in "Balochi Tales", *FOLK-LORE*, iv, 291.)

414. *The King and the Evil Spirit*.—A king chases a deer, which changes into a woman's form, and he weds her.

MIXED.

263. *Kumaon*—Magic Well. Makes the drinker wise, but only if he has never before tasted water. So it is given to new-born babies.

267. *Budaun*.—A lad who steals a potter's moulding-rod gets a bride soon.

271. Attempt at human sacrifice tried in court at Calcutta.

298. *Palamau*.—Two kinds of marriage ; one celebrated in the bride's house, one in the house of the bridegroom's father.

301. Charm against poisonous insects.

303. Crows are fed at Hindu funerals, being believed to receive the soul of the dead.

304. It is lucky to be annoyed and abused by your neighbours at a certain festival. [The people abused each other at the Mysteries of Eleusis ; this was called *γεφυρισμός*. So at the Dionysia, *τὰ ἐξ ἀμαξῶν* ; and the Thesmophoria, *στήνια*.] So at the Bengal Nashti Chandra feast, and the Dhela Chauth Mela at Benares, people get bricks, etc., thrown into their house to avert ill luck. [A modern Greek woman objects to your admiring her child, and straightway begins to abuse it.]

305. Auspicious omens from the Ramayana. One is a crow on the ht.
306. *Jalandhar*.—Goats and grain offered to rivers to avert floods. The goat is taken across and *let go*; the grain is some thrown in, the rest eaten by the people.
307. Charm to cure toothache.
308. Girls married to a god "always died soon afterwards".
311. Gūga was a snake that changed to man's form for love of a princess.
312. Cure for hydrophobia.
315. When a child is born to a Desbath Brahmin, he throws himself into a well with all his clothes on ; dresses in fresh clothes, and in presence of his and wife's relations lets a couple of drops of honey and butter fall into the child's mouth.
338. *Khandesh*.—Marwari Banyas. At marriage, the groom finds at his bride's door seven or nine wooden sparrows, the middle one the biggest. He must touch the middle one with his sword.
339. Every Hindu tank must be married, or its water will not be sweet, but will increase thirst instead of quenching it. Evil spirits haunt unmarried tanks. A pole set in the centre is the husband. Wells must be married to a tree. [Doubtless the pole represents a tree. More of this in Sleeman, *Rambles and Recollections*; marriage of tank with tree before using, i, 40. So one of the fruit trees in a grove must be married with another tree before any dare eat of the fruit, i, 38. A stone is married yearly to a shrub in Orchhā, i, 149 and *note*.]
340. *Charm to aid delivery*.—Piece of brick from a certain old fort is dipped in water, which is then drunk. Or a *likeness of the fort* is drawn in a dish, shown to the woman, and washed in water, which she drinks.
342. The Shah wears an aigrette in his crown, because the founder of the Sufi dynasty dreamt he bore a child to an ass. He therefore vowed to wear an ass phallus in his crown if he got the empire, and to imitate ass braying in his music. [The last vow is certainly fulfilled in much Eastern music.]
345. Note of the dove interpreted to be a wail for an absent lover. [The nightingale was supposed by the Greeks to bewail the child Itys.]
346. Among the *Kāmāthis* of *Thāna* (Bombay), a girl at puberty is bidden to sit ten or thirteen days by herself.
347. *Sitapur*.—Taboo against growing sugar-cane, and making tiled houses.
348. *Mirzapur*.—For pains, kill a kite on Tuesday, and wear its bones strung about the part.

349. *Bānsī*.—To keep worms off the rice, feed a Kāyasth on rice, and throw the leavings in the fields. The worms eat these in order to become as deceitful as the Kāyasths are.

350. Those who die in Rāmnagar become asses.

381. A haunted mountain and Indian Walpurgisnacht.

388. A certain kind of snake kills the buffalo if it meets its glance.

392. Legend of Cain and Abel, who quarrel over a woman. Cain is puzzled what to do with the body, till he sees some crows burying a fellow crow whom they had killed; he does the same.

394. Putting salt on a man's hand makes both sworn foes.

396. *Tibet*.—Marriage by capture. In Central Tibet the *maternal uncle* must give consent.

399. *Palamau*.—Well ceremony. (Daubing with red-lead.)

400. Spirits of those killed in a certain railway collision haunt the spot. [This belief about battle-fields is common.]

403. A funny tale of a hill-bird and valley-bird that quarrelled as to when the sun rose; and why the one of them goes lame.

404. A lizard falling to the *right of a man* and the *left of a woman* is lucky.

405. If you cut off the scalplock of the ghost of one who has died a violent death, he is your slave for life.

415. *Kulu customs at the rice planting*.—A rude dough *image of a man* is made and thrown away as a sacrifice to the household deity.

425. The *Banjaris* always move their grass huts after a death. At first an opening is made in the back of the hut, and no one enters by the ordinary door. Afterwards the hut is pulled down and set up elsewhere.

430. Legend of two kings who agreed to marry their children if of opposite sex. Both proved to be girls; but one of the men kept up a pretence that his child was a boy. The pair were married; but when the fraud was found out quarrels ensued. The disguised girl tried to drown herself, but came out changed into a boy; so all were content.

431. *Faizabad*.—A tribe lives here who will not grow sugar-cane and will not allow tiles for their roofs (the Bhale Sultan Rajputs).

451. A tale including three helpful beasts (one is "the cow of plenty"), how the clever girl outwitted Indra.

452. *The Faithful Son of the Wazir (Mirzapur)*.—"When a bride approached her husband, she put on her finest clothes, and brought in various things as an offering to wave over the head of her lord." A man restored to life after his head has been cut off. The Wazir's son hears the parrots' talking how that his party must die, and learns from them how to prevent it. He discloses the fact that he had learnt this from the parrots, and is turned into stone. He is quickened

by the prince's wife slaying her daughter and dropping the blood on the stone. Of course the child comes to life again too. (Grimm, No. 6, *Faithful John*.)

453. *The Princess who would not Speak*.—The lucky prince makes her speak by causing the bed to pinch her, and door, window, and lamp to abuse her.

454. *King Topsy-Turvy*.—A quaint tale; everything is wrong, until the king is persuaded to have himself hanged.

458. *The Prince and the Thugs*.—Disguised Prince; "forgotten bride and son"; "pretended death"; "marks to recognise the hero"; *svayamvara*, or choice by princess of a husband.

456. Four Indian Wise Men of Gotham.

461. Restrictions on the colour of women's clothes.

463. Hindu ladies do not wear golden jewels on their feet, for fear of ill-luck, or out of respect for gold.

465. "*Going through the Golden Cow*."—Two ceremonies by which the Rajas of Travancore, by caste Sudras, become equal to the Brahmans. The chief part, it need not be said, is to distribute gold and to feast these holy men.

467. Barren women try to procure a piece of the breastcloth of "a woman with children"; if they swallow a piece, it causes them to conceive. [Mirzapur, apparently.]

474. Marriage by capture among the Bhils of Gujerat.


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POPULAR RELIGION.

354. *Hindu Ceremonial at the Eclipse*.

356. *Pipal Tree worshipped by Hindu Women*.—Story told by them to account for it.

360. *Palamau: Religion of the Kharwars*.—Harvest god, represented by rough stone, sometimes daubed with *red lead*; always placed at a tree foot. All castes in the village worship it, not Kharwars merely.

407. A very detailed description of one fortnight's ceremonial. The Brahmans are feasted in the name of deceased relatives. Mode of making libations with water. A portion is *first* given to the cow, the crow, and the dog. Part of the ceremony is to describe the  on a cloth; they then "take up a betel nut, dip it in turmeric, and put it within the cloth. This is the *Māta* (goddess)". [*Māta* means "mother", and it does not appear whether the symbol is called by this name, or the cloth, or the nut]. Males and females perform this ceremony separately.

408. A low-caste man chosen for an expiatory festival, and revered as a god, while his wife is a goddess. Phallic ceremony.

409. Folk-lore of the *Vindhya*, omens, etc. Spitting three times when a star falls.

432. Evil spirits, male and female. One lives in a banyan or bel tree. Another (female) calls the householder out. He follows into the woods, and is there found mad in the morning (like the *νυμφό-ληπτος*). A piece of iron is a protective charm.

434. *Gorakhpur*.—Local gods. Legend of *Chaubah Baba*, whose "image was nothing but an earthen elephant." Sacrifices of goats and buffaloes; the sacrificer has his forehead marked with the blood. *Akhara ki Bhiwani* (f.) is also represented as an elephant. Worship when there is sickness. A third is worship almost exclusively at marriages.

435. *Mimicry*.—When a Brahman's body has been touched, after death, by one of a lower caste, the burning is done over again. An image is made out of all sorts of things, twigs for the limbs, coconut for the head, shells for eyes, and so on. It is coated with pulse to represent flesh, and a deerskin represents the skin of the man. It is then duly burned (Muzaffarnagar).

436. *Ceremonies at sinking of a well*.—One of them is to smear red powder in five places, tie grass and thread, and make a fire sacrifice. In the well is cast cow dung, cow's milk, cow's urine, and leaves and honey: same for a tank, or a temple of Shiva.

438. *Exorcising an Evil Spirit*.—A woman hired three exorcists, who trampled on her and kicked her about so that finally she died.

439. *Hoshyarpur*.—The Bhabras will not eat or drink in the dark. They may not peel vegetables or prepare them for cooking, but do not mind cooking and eating them if some one else does the peeling.

ANTHROPOLOGY.

362. *Women in Kulu, Lahaul, Spiti* (Tibet).—A *magpa* is a man married to an heiress; he is her property, whom she may divorce at will. In *Kulu*, a widow may keep a paramour so long as she does not quit her husband's house.

364. *Shahjahanpur*.—Marriage celebrated *inter alia* by walking round a post; bridegroom crowned with a twig. See also 367.

369. *Palamau, the Bhrijiyas*.—Torchlight dance; men apparently disguised as peacocks.

412. *Birth, Circumcision, Betrothal*. (Mahomedans of Upper Ganges and Jumna).—For the birth, a woman is put in a separate house. Things to eat and to wear are sent from her father's house. On the sixth, seventh, or ninth day (it varies) the mother leaves this chamber for the first time; takes the child in her arms; she comes out

with eyes shut, and opens them to look at the sky. Meanwhile some near relation has to lie down on her bed. Strings of green mango leaves are hung across the doors of her house and *her relations*'. The hair on the child's head when it is born has to be cut on the seventh, fourteenth, or twenty-first day, and then one or two *goats* are sacrificed, not a bone of them must be broken. The child's head is then shaved, and the hair's weight in gold or silver is given to the poor; the hair is buried. On its first birthday, a long cord is taken and a knot made in it, this being done on each birthday following. [The reader will remember the Peruvian *quipu*.] This interesting paper flows into a Dead Sea of moral reflections, and there's an end.

440. *Kulu custom*.—If a pregnant woman dies, the husband must have done some sin, and must expiate it by a pilgrimage. The child is removed from the body, and the woman buried.

446. *Garhwal*—Harvest ceremony. A grass rope is fixed up on a hill-top running down to the valley; a board pierced with a hole runs on it. A man dressed in white goes up to the top, and with much abuse and some chaff invokes his ancestors to see him safe down; wife and children wait at the bottom. Then down he goes on the wooden saddle, looking "rather like an angel". His descent is stopped by a blanket wound round the rope. He carries two bags of sand on his ankles for ballast. This now becomes sacred, also his hair, especially for disease and barrenness. He distributes the sand and pulls out tufts of hair for those who give him presents. The narrator thinks this is a softened human sacrifice. It benefits the crops.

447. *Tonsure of a child among the Bejal Seths*.—At the proper age it is done at the house door. By him stand two persons in disguise, one holding a bow and arrow, the other a shoe. The women mourn on seeing the child hairless. It is an unlucky day, and some neighbour has to cook the food and light the lamps for them. A very stupid story, obviously made up from the practice, is told to account for it.

W. H. D. ROUSE.
